DOCUMENT RESUME

ED 337 060 FL 800 394

AUTHOR Gustafsson, Uwe
TITLE Developing a Successful Community Supported Literacy Program. The Adivasi Oriya-Telugu Adult Literacy Project, Araku Valley, India.
PUB DATE 25 Oct 90
NOTE 22p.; Paper presented at the International Literacy Year Colloquium (Washington, DC, October 25, 1990).
PUB TYPE Speeches/Conference Papers (150)

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS Adult Basic Education; Adult Literacy; Bilingualism; *Cultural Influences; *Developing Nations; Females; Foreign Countries; *Illiteracy; *Literacy; Personal Narratives; Program Development; Second Language Instruction; Uncommonly Taught Languages
IDENTIFIERS Adivasi Oriya; *India

ABSTRACT

A literacy project in the eastern hill ranges of India is reported, based on 20 years of involvement, at the beginning of which the tribal language, Adivasi Oriya, was not yet a written language. The literacy rate among tribals in the agricultural community is about 10%. Researchers studied the tribal language, gave it an alphabet, adapted the Telugu script to the language, and studied the grammar. An Adivasi-Telugu-English dictionary was published in 1989. The literacy project began in 1979 with government support, although the tribal staff had an average of a grade 5 education. Subsequent years of the project saw increasing numbers of participants; by 1989, more than 5,700 tribal adults achieved full literacy in the mother tongue, although only 4.5% of new literates were women. The success of the project is attributed to two primary factors: the primary attention given to the illiterate tribal, and the attention given to time management. Monthly meetings, support of village elders, mother tongue literacy with transition to state/regional language, staff development, and follow-up of new literates are also cited. Biographical stories by one female and one male participant are included. (Adjunct ERIC Clearinghouse on Literacy Education) (LB)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED337060

DEVELOPING A SUCCESSFUL COMMUNITY SUPPORTED LITERACY PROGRAM

The Adivasi Oriya - Telugu

Adult Literacy Project

Araku Valley, INDIA

A Presentation at the International Literacy Year Colloquium

in support of

INTERNATIONAL LITERACY YEAR 1990

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

Olive Shell

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☑ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

By Uwe Gustafsson

at the IMF Visitor's Center, Washington, D.C.

October 25, 1990

FL800379

BEST COPY AVAILABLE

0. INTRODUCTION

I am delighted to present to you today an active and successful literacy and development project from India. The theme of this Colloquium is, LITERACY: THE FOUNDATION FOR DEVELOPMENT. In my presentation I like to show how this project in India is in fact integrating literacy with development. Literacy is the foundation for development. I will begin with my topic as given in the brochure: DEVELOPING A SUCCESSFUL COMMUNITY SUPPORTED LITERACY PROGRAM, and then continue to show how in this project in India we are integrating literacy with development. Furthermore, going still a step beyond, I will discuss the beginnings towards self-management and self-sufficiency of this project by the tribal people, having as its goal total literacy of this tribe by the year 2000.

I would like to thank the sponsors of this Colloquium for giving me this opportunity to present the Adivasi Oriya - Telugu Adult Literacy Project. I would like to express here my indebtedness to Prof. John C. Cairns, Consultant in Human Resources, for the two evaluations he undertook of the project, one in 1987 and the other in 1990, during his two visits to the project. Prof. Cairns' recommendations, as well as his suggestions during the many discussions we have had, have been of great help and influenced project planning and direction. I also like to express my sincere gratefulness to Mr. Geert de Koning, Manager of the International Development Assistance Department of S.I.L. Canada for his ideas and input into the project. Mr. de Koning has been responsible for the project proposal write-ups for presentation to the Canadian International Development Agency (CIDA) of the Government of Canada, and to the provincial governments of Alberta, Saskatchewan and Manitoba. On behalf of the project, and the people who are benefitting from it, I like to thank these Canadian government agencies for their funding assistance which has made this project possible.

1. BACKGROUND TO THE PROJECT

Let me begin by giving you some background on our involvement in this project, as well as the background in which the project is evolving. My wife and I are members of the Summer Institute of Linguistics, or S.I.L. We first arrived in this tribal community in India with our two-year-old son on October 17, 1970, just 20 years ago. At that time the tribal language, Adivasi Oriya, had not been a written language, although some linguistic work had been done by another S.I.L. team just prior to our arrival. We settled in a tribal village five kilometers interior from a government development center. From the beginning we have been the only team with full involvement in this project;

however, there have been consultants and short term helpers from time to time. Our involvement has been continuous for 20 years, and for most of this time it has been very intensive. Our second son was born during our first year in this tribal community, and later when the education of our sons began, our family lived in two locations for much of the time. I am mentioning this here not to draw attention to us, but for the fact that this project was possible only because of the tremendous sacrifices my wife and sons have brought over these many years. Without these sacrifices I would not be standing here today. There would be nothing to report. And now to the project.

Geographically, the tribal area into which we moved is situated in the eastern hill ranges of India, off the coast of the Bay of Bengal. We leave from the coastal city of Visakhapatnam, the district administrative center of the government. The distance from the city to the foothills of the eastern hill range is about 60 km. Here begins the government-protected tribal area, known as the Agency Area of Visakhapatnam District. We drive for another 60 km into the beautiful hill country to an elevation of about 3200 feet, home of some 20 tribal groups, speaking about 10 distinctly different languages. (Permit me to insert a note here. The use of the terms 'tribe' or 'tribal' is acceptable in India. I apologize to anyone to whom these seem offensive.) The *lingua franca* of all tribal groups is Adivasi Oriya, but for two tribal groups it is the mother tongue, and for another 6 groups it has become their mother tongue through loss of their own. This language is related to Oriya, the official language of the neighboring state of Orissa. In fact, Adivasi Oriya-speaking tribals live in both states, that is Orissa and Andhra Pradesh. The total population of mother tongue speakers of Adivasi Oriya we estimate to be about 250,000, with 100,000 to 120,000 living in Andhra Pradesh.

Economically, these tribal people are agriculturists living mostly on subsistence level. The few cash crops are rape seed, some vegetables and coffee. During the past 20 years we have witnessed a marked improvement in farming methods with the assistance of government departments. Irrigation schemes, terracing, better crop varieties and fertilizers have been mainly responsible for this improvement. Road construction has been intensified in the area to make it possible for development to reach interior villages. The Coffee Board of India and other government departments involved with coffee cultivation are doing a tremendous job in establishing coffee plantations for the tribal farmers to counteract slash-and-burn agriculture, prevent soil erosion through terracing, plant new tree saplings for futures coffee plantations. The government is also quite active in social forestry programs, assisting tribal farmers with social forestry tree planting among

which are also fruit trees such as mangoes, jackfruit, guavas and leechies.

Educationally, the government is making real inroads in establishing primary schools throughout the tribal area in more recent years. There are a number of secondary schools in the Agency Area, both government and private, as well as a polytechnic institute, a teachers' training institute and an institute of technology. In 1980 the National Adult Education Programme of India began its work in the Agency Area with meagre results mainly due to Telugu medium teaching. Telugu is the official state language of Andhra Pradesh. For illiterate tribal adults to learn to read and write in another language than their mother tongue, is extremely difficult if not impossible. The high dropout rate in Telugu medium adult education, as well as primary education on village level is certainly due to this fact. Literacy rate among tribals including school children in the Agency Area is about 9% to 10%. This will improve quite rapidly now because of the intensive efforts in primary and secondary education made by the government.

2. PREPARATIONS FOR THE ADIVASI ORIYA - TELUGU ADULT LITERACY PROGRAM

Beginning with our entry in this tribe, we studied the tribal language, gave it an alphabet, adapted the Telugu script to the language, and studied the grammar. The Adivasi Oriya - Telugu - English Dictionary was a project from the beginning. The dictionary was published in 1989 by the Central Institute of Indian Languages, an institution of the Government of India. For the dictionary and the grammar studies we collected many folklore stories, proverbs and sayings and cultural materials. A number of these collections were prepared for publication and used as post primer readers.

Serious work on producing literacy materials began in 1976. The Telugu script alphabet for Adivasi Oriya was adapted and tested by us with the publication of the first post primer reader, a publication of tribal folklore stories. This was followed by the series of primers and graded readers and further post primer readers. A teacher's manual was also prepared during this time. Our materials follow quite closely the method of primer construction developed by the late Dr. Sarah Gudschinsky of S.I.L. The main features of this method are to employ the most frequently used letters of the alphabet in the first lessons, so that new words, phrases and sentences can very quickly be constructed for each succeeding lesson. The method also calls for immediate use of meaningful expressions and sentences in the mother tongue, so that the new learner learns culturally relevant materials from day

one of his/her learning experience. The entire alphabet is learned by the time the student completes the primers. Repetitious learning of the alphabet as such is taboo in our program. Nearly all of our literacy books were translated into the state language, Telugu and published in diglot format. The new learner will only be learning to read and write the Telugu language after he/she has become fully literate in the mother tongue.

3. THE ADIVASI ORIYA - TELUGU ADULT LITERACY PROJECT

In 1979 we were ready with all the materials for the literacy program. The chief government administrator of Visakhapatnam district gave permission to teach these transitional literacy books from mother tongue Adivasi Oriya to Telugu. 12 classes were started and initial progress was satisfactory. It was unfortunately short-lived. In 1980 the National Adult Education Programme began its work in the Agency Area of Visakkapatnam and our 12 centers were closed. The reasons for this were that the National Adult Education Programme was going to teach in Telugu medium and it was assumed by NAEP staff that this would speed up Telugu literacy for the tribal people.

The Director of the Central Institute of Indian Languages at that time was in full support of mother tongue to state language literacy and he wrote a letter to the government of Andhra Pradesh stating his support. It took us three years of visiting with several government departments until in early 1983 orders were given by the government of Andhra Pradesh for us to teach the Adivasi Oriya - Telugu literacy books in 30 NAEP villages. We were given complete freedom to teach and supervise our books, whereas all administrative matters, including payment for the organizers, was to be handled by the NAEP. This was great. It gave us a wonderful opportunity to prove the value of mother tongue to regional language literacy. It was our first year and we had much to learn as we went along, both in teaching, supervising, monitoring and evaluating. All our staff were tribals. The organizers (night school teachers) had an average of only Grade 5 education, and our supervisors were not much better educated. The highest educational qualification of our tribal staff was one man with Grade 7. The results of this first year were encouraging, considering we were up against poor motivation for literacy on the one hand and against forces which were not in favor of mother tongue to state language teaching, on the other. The literacy course took 10 months, 5 days of 2-hour teaching/learning sessions per week (There are 6 planned days of teaching/learning per week, but on the average one day each week will be missed for festivals, sickness, severe rains, etc., in addition to the market day, a normal weekly holiday.) Thus, a regular

learner will have had up to 400 hours of class room instruction/learning time. Of the 30 centers started in 1983, 27 remained throughout the 10 month period. The average regular attendance during this first year was 14 per center. The emphasis here is on regular learners! (Regular learners are those who have a consistent record of attendance and who are making regular progress. Each centre has a number of learners who are attending occasionally and are therefore not making any real progress. These are not counted in our registers.) Of these average 14 regular learners per center during this first year 8 achieved full literacy in the mother tongue, and of these 4 also learned to read and write Telugu. Thus 62% of all regularly attending learners became fully literate and of these 50% also achieved reading and writing in the second language Telugu during the 10-month period.

During the 1984-86 project period our work improved so that the average regular attendance per centre went up to 15 and 70% of all regularly attending learners achieved full literacy in the mother tongue. The really exciting improvement showed in the rise of new mother tongue literates learning to read and write the regional language Telugu. It went up from 50% of the new literates to 73% being able to read and write the regional language within 10 months.

The literacy program continued during 1988-89. From 1983 through 1989 over 5,700 tribal adults achieved full literacy in the mother tongue. Of these, over 3,800 are also able to read and write the second language Telugu. Literacy classes had now been held in over 500 tribal villages.

Literacy for tribal women has not yet been successful in our project. Attendance of young tribal women has been 7% of the total attendance, and only 4.5% of all new literates were women. To a very large extent this is culturally conditioned. Young women have many responsibilities, and attending a literacy class is just not part of it. They are expected to look after housework, get firewood from the forest, look after the children and do their share of the field work. Even if they manage to come to literacy class they are often ridiculed and laughed at. by the young men. We have tried several methods for literacy of tribal women. The one which has produced most literate women thus far has been a mixed male/female class. We also tried conducting female centres in the villages where there had been a male centre previously. But that really caused problems, because the men caused such uproar thinking that women were preferred over the men, forcing us back to the mixed male/female center. During 1989 we awarded teachers for increasing the attendance of women. This worked much better. Attendance of women rose from a

mere 7% in former years to 19%. But most of the attending women were not able to complete the course in 10 months, and relatively few became fully literate, and even fewer achieved certificate level.

What is our answer and what are our plans for literacy for women in this tribe in future? In 1991 we plan to have female centers running simultaneously with male centers in the same village but in different locations. In this way the men cannot interfere with the learning of the women and they can also not complain that women are preferred. In addition we are planning to lengthen the learning time for women from 10 months to two years, if necessary. Supervision will be increased from the normal one night visit by the supervisors per month to at least two nights each month. We know that tribal women are well capable and also willing to become literate. Literacy for tribal women has high priority in our project.

Here I like to read a translation of a biographical success story written by a young tribal woman. This story was first published in our monthly educational newsletter.

MY STORY

by Mrs. Vantala Parvati

"During 1985 the people from Hattaguda village conducted an Adivasi Oriya - Telugu literacy center for ten months in our village. Kindangi Mohan Rao was our teacher. He taught us well. Kindangi Sabitri and I were the only two women in the class and we both learned to read and write Telugu. Not only did we learn to read and write Telugu, but we appeared for the examinations at Hattaguda village, and after passing the exams, we were each given a certificate.

One day the government Project Officer of the Child Feeding Programme came to our village. She asked the elders whether there are literate women in the village. No, they answered, none of our girls ever went to a Telugu school. But there are two young women in the village who attended the night school. The Project Officer called for us. When she saw us, she told Sabitri she would be too young for the job, but that I would be eligible. She ask me if I could write the answers to the questions in the questionnaire. I wrote all the answers. She was satisfied with my writing and asked me whether I would like to operate a child feeding center. I was very happy and she signed me up for a centre in Totavalassa.

Previously, several of our villagers used to tease us saying, "you are now young women. For what do you need to learn reading and writing? Nowadays the girls want to

become ladies, it seems!" Many used to laugh at us. But without feeling embarrassed we both learned hard and are now able to read and write. I am now benefitting from being persistent. I have a better life. I am literate and am now the leader of a child feeding centre in Totavallassa and receive a salary. I like to thank all who have made this possible for me."

There are several such success stories of young women in our project, especially of those who were employed by the project to teach others in a guru group in their village. We are confident that in future literacy for women will be improved.

3.1 The Guru Groups

Within tribal culture there has been a literacy effort of sorts from ancient times. A literate tribal in the Oriya language would teach a group of young men and women in the village, normally free of cost, his reward being rather the honor and prestige going with this position. He would be addressed as Guru 'teacher', and for ever after he was the Guru, even though he might no longer be teaching. My wife suggested one day that we might use this system in our literacy program and have a literate tribal teach a group of illiterates in his/her village. We discussed this with our staff and everyone thought it would work well. A number of new literates of certificate level from our project were selected. These men and women were given lessons in how to teach, and since they had passed through the primers themselves, this proved to be quite easy for them. Thus the 'Guru Groups' became a part of the program. These have been very successful, especially as a follow-up of the first year to help the stragglers achieve literacy, as well as those who had not yet learned to read and write Telugu. New illiterates were also permitted to attend these classes.

3.2 The Educational Newsletter

During 1984 we started the Educational Newsletter. This is an 8-page publication of development-related articles translated from government publications in agriculture, animal husbandry, health, child care, education, social forestry, as well as biographical stories of new literates. The objective of this newsletter was (1) to keep the new literate adults of the program supplied with reading materials, (2) to supply the new literates with articles on development issues relevant to their situations, (3) to give them opportunity to express themselves in writing. The biographical articles were all written by new literates in which they relate their experiences before and after literacy. The reward for each published article was

Rs.50.00, about US$3.00. The newsletter is very successful. It is supplied free of charge at this point, but ways are being explored for a subscription in future.

4. FACTORS WHICH LEAD TO A SUCCESSFUL PROGRAM

There are two basic factors in the Adivasi Oriya - Telugu Literacy Program responsible for much of the success: (1) the primary attention given to the illiterate tribal. The entire program focuses on the illiterate to make him/her fully literate and keep them literate. This is emphasized again and again during the training program, supervision, monitoring, evaluating, examinations, future employment, etc. The goal of the program is the literate tribal man and woman, and that means full literacy. It also means that this person will be able to read and write the state language Telugu and that he/she will be able to appear for the examinations and finally receive a certificate. Thus, our statistics are based on fact. (2) The attention given to time management. Everything in the project has to be on time. The illiterate adult has experienced many insults and disappointments in his/her life because of illiteracy. We are therefore taking utmost care to not disappoint the learners in the program. We do our best to have good quality materials and to have these on time in the hands of the learners. the organizers are instructed to have the night classes on time and to hold them regularly so that the learners will not be disappointed. The organizers are also instructed to give equal attention to all learners and to assist particularly those who have difficulties. We are aiming for quality in the learners and must therefore provide quality in the program.

The organizers are asked to attend the monthly meetings regularly. These meetings are also in-service training periods. These meetings are kept on time. The supervisors are instructed to be on time for the evening classes for evaluation, monitoring and teaching. Their reports must be turned into the office well ahead of the monthly meeting so that these can be evaluated. If all program events and materials are kept on time and the program is running smoothly, results can be expected. We are aiming for quality and must provide quality in the service to the learners and organizers.

the learners during class time! We have developed our own plan for supervision over the years, refining it as we went along. The supervisors need not necessarily have much education either. In fact, we have found that most of those with better education, say in our case those with Grade 10, have not been interacting well with the learners and the less educated organizers or gurus. The supervisor must naturally be fully literate in both languages, Adivasi Oriya and Telugu, he must be well acquainted with our program and teaching principles, and the primers and readers being taught. It is the supervisor and his helper who are monitoring the teaching of the organizer and the progress of the learners at class time. The supervisors must be completely honest in writing the records during their visits. On the basis of these records the learners, organizers and the entire program are evaluated. We cannot do without these records. They are truly displaying progress and quality of each individual; they will show where individual learners are having difficulties and where help must be given. Supervisors who write false records knowingly during their nightly visits are immediately dismissed.

The tribal supervisor in our program is the ideal person to go out on supervision. He knows the villages, the people and the language and is not afraid to go out for supervision at night. A team of two, a supervisor and his helper, leave project headquarters in the afternoon to arrive in the village before class begins, which is normally around 6:00 p.m. They will have with them the forms for recording learners' progress and center performance. When they arrive in the village they will meet with the village elders and talk with them about the progress of their village youth. They will also talk about the organizer and how regular he/she is in conducting the class. During this time the class assembles, and on these nights of supervision as many as possible should attend. Here the good relationship between the supervising team, the organizer and learners will be of great importance. If the supervisor really comes to help and encourage, there will be eagerness to attend. I have been out on many such nightly visits and the new learners will line up to have their work checked and written into the records. This is especially true after several years of successful literacy work in an area where word has spread that "literacy and learning to read and write Telugu is possible, that exams can be passed and quality certificates will be obtained if we learn." Once this kind of reputation of the program is established, it will assist immensely in good quality literates.

Now, during such nightly visits by the organizer and his helper each learner's progress is checked. The learner will read the lesson he/she has been studying last, if it is good reading with understanding (the supervisor will ask the

learner to read individual words or phrases at random after he/she completed the reading of the lesson just to check whether they have not only memorized), then he will have the learner write the lesson by dictation. The lesson numbers will then be entered for that month alongside the name of the learner. Thus the learner participates in his/her own evaluation and he/she can check his/her own progress. The supervisor will also make a note as to how close the learner has come to needing a new book in the series, so that it will be available when he/she needs it.

When the supervisors return to headquarters they will hand over all records and forms and discuss these with the manager of the literacy project, also a tribal man. The learners' progress sheet is studied and any abnormalities noted for discussion at the next monthly meeting with the organizer and the supervisors who went to see the center.

The learners' progress from each center is written on a separate form which lists the centers instead of the individual learners. This form has proven to be vital for the monthly meeting to check the progress of each centre from month to month. If progress is good or excellent, the organizer will receive praise and possibly an award, if not satisfactory, he/she will be warned. If an organizer shows to be doing bad work during the first two to three months he/she will be replaced. Should a center not do well after that it will be closed for the year. Here the support of the elders and the motivation of the learners will play a big role for success of a center.

4.4 The Monthly Meeting

Each month on the first Wednesday is gurus' meeting day, and each first Thursday is organizers' meeting day. These are very busy days for the project staff. All the records have to be ready, all materials have to be packed and labeled for each center, tea must be ready for the arriving organizers, and a good meal to be served at the close of the meeting. These meetings are like workshops. It is a working relationship between the project headquarters staff, the supervisors and the organizers. There is time set aside for teaching any new or difficult parts in upcoming lessons, a question period, then payment of monthly allowances to the organizers coupled with evaluation of the individuals performance. Each individual organizer is called to the front in turn to receive his/her pay. He/she passes the first project staff members who will look at each organizer's performance, as recorded on the monthly center progress report form. He/she will then receive payment, and finally the books, pencils, notebooks, etc. needed for the learners during the coming month. These needs were noted down by the supervisors on their last visit.

The monthly meetings are a social event in the calendar of the program. Here the tribals meet as tribals in their own setting for the common goal of literacy for their people.

4.5 Examinations, Certificates and Rewards

Certificates have great value in many societies. They enhance self-esteem of the individual and also open up opportunities for employment for him/her. In our program we decided we would admit for the exams only learners who had completed all the books and were therefore able to read and write Telugu, the state language. For all interaction with government officials and officers Telugu is needed. For most development activities to be really beneficial for the recipient, he/she not only needs to be literate, but literate in Telugu. Here literacy in the state language is really the foundation for development. During the 10th month of the literacy program the learners are tested as to their ability of reading and writing Telugu. If they pass this test, they are then invited for the examinations at headquarters, or some location nearer to their home.

The exams are quite difficult. There are questions about their country, their state and their national leaders, a translation is to be made from their mother tongue into Telugu and then another translation of a different text from Telugu to their mother tongue. A section of arithmetic problems is also part of the exam paper. Those who pass are awarded a certificate at a special ceremony. Our certificates have been approved by the government for training courses in certain trades such as carpentry, masonry, tailoring, beekeeping, weaving, etc. The need for Telugu was shown earlier in the case of the tribal woman who became the leader of a child feeding center on the basis of her certificate earned in our program. An example of a tribal tailor's story is given here:

My Story

by Mr. Suabi Chandria

"When I was seven years old my father sent me to school. But when there was no one at home to look after the cattle, they made me quit. I, too, felt that it was much easier to look after cattle and so I didn't mind leaving school.

In 1985 I attended the Adivasi Oriya - Telugu literacy center in our village and learned to read and write. The following year I wrote the examinations, passed them, and received a certificate.

At that time the government was holding a training course for tailoring at the Samiti office (the office of the former tribal representative to the government). I went there and asked whether I could be admitted since I had become literate. I presented my certificate, and was accepted. Each month during the six-month training period we were given Rs.200.00 by the government. Of this sum Rs.100.00 was put into a bank account for us and the other Rs.100.00 was our allowance. After this training period was completed the government took the Rs.600.00 from the bank and added another Rs.600.00 to this amount. For the total of Rs.1,200.00 the government gave us a sewing machine.

I am now earning some money by tailoring and am able to look after my family better."

Several younger learners have been admitted into upper grades of primary schools.

The high quality of our standards have been a real incentive for the learners. It is literacy with a goal of quality. Literacy which will give a position to the individual in his/her community. Literacy which will be permanent since it is immediately applicable in daily life. Once the illiterates see these results in their peers, they are willing to work for it. We do not award certificates for literacy in the mother tongue. The individual learner would more likely stop right there and would feel satisfied and not make the effort of learning Telugu. Since literacy in Telugu is realy the foundation for development for these people, we have found that mother tongue literates in Adivasi Oriya are more likely to slip back into illiteracy.

Awards are regularly given to the organizers and gurus of the 10 best centers each month during the year. New literates whose stories have been published in the monthly educational newsletter are being awarded with a gift of Rs.50.00 or about US$3.00. They are invited to the monthly meeting and receive the gift in front of all the organizers and supervisors. For each story published at least 20 to 30 had been submitted and that means so many more writers practising their literacy skills. Supervisors are also awarded at the end of the year with a gift. All of these awards and recognitions have contributed much to the high quality of the program.

FACTORS LEADING TO THE SUCCESS OF THE

ADIVASI ORIYA - TELUGU ADULT LITERACY PROJECT

(1) Primary attention given to the individual learner, in other words, quality control

(2) Cooperation of the village elders

(3) Mother tongue literacy with transition to state/regional language

(4) Organizers and supervisors are from the same cultural and language background as the learners

(5) Training of organizers and supervisors throughout the year

(6) Absolutely no repetitious learning of the alphabet

(7) Learners must never be disappointed

(8) Time management is very important -- all materials must be in the hands of the learners when needed, and all meetings be on time

(9) Close monitoring of literacy progress of each individual learner with his/her participation

(10) Close cooperative work between the organizer and the learners, and between the supervisor with the organizer and the learners

(11) Certificates of high quality -- not to prove attendance of a literacy class, but to give opportunity for employment and advancement

(12) Follow-up of new literates with literature -- monthly educational newsletter, pamphlets, local library, etc.

(13) Dedication and honesty of project staff

5. LITERACY: THE FOUNDATION FOR DEVELOPMENT

Beginning with our 1988-1990 project extension period we were ask by the Canadian International Development Agency of the Government of Canada to prepare the project for self-management and self-sufficiency, to integrate literacy with development. To a degree this had already been done with

the monthly educational newsletter, but the idea now was to do this in real and practical ways, not only "talk about it." We had no illusion that this would be a very difficult task to achieve. But we had no conception as to how difficult it would really be. We entered wholeheartedly into accomplishing this task. By no means have we arrived. It will take several more years to reach this goal of self-management and self-sufficiency and much more funding for capital investment. But significant advances have been made with good promises that it can be done. I like to present here very shortly what has been achieved to date, and what is planned for the next few years. The goal is complete self-management and self-sufficiency of the project by the tribal people where they can look after all the business of income-generating projects and make sufficient profit in support of an ongoing literacy project for their own people. This is the final goal in our project and our chief tribal staff are committed to it.

5.1 The Adivasi Samskruthika Sangh, Araku Valley (A Registered Tribal Cultural Society)

On recommendation of a high Indian government official concerned with tribal development in the district, we founded and registered a tribal society on April 7, 1988. This society now gave us a legal body for all further development. The officers and members of this society are all tribals and they are all employed by the project. The executive committee meets regularly once a week. I have chaired this committee for the first two years. Beginning with 1990 the EC is being chaired by the president of the society alternating with the secretary. I am sitting in as an advisor and friend. All matters relating to the project are brought before the committee, discussed and decisions made. The Committee is working closely with all government departments and particularly with the Project Officer of the Integrated Tribal Development Agency of the Government of India and the Government of Andhra Pradesh. Within only two and a half years the society has made a name for itself and the officers and members of the society are being respected in the community.

5.2 Self-management of the Project

A number of tribal staff involved in the leadership of the project have been working with us for a number of years on language analysis, the production of the dictionary and literacy books. These men are learning to manage the project very well. In addition, the project employed new staff and trained these in such areas as typing, bookkeeping, driving, print shop management, carpentry and electrical works. Even though the project is not yet able

to be fully managed by tribal staff, good progress has been made during this relative short period. There certainly is promise for the future that this will result in significant contribution to literacy and development. A number of the trainees are literate tribals who achieved literacy in our project.

5.3 Self-sufficiency of the Project

Along with training for self-management, other tribal staff have been sent for training in printing technology and stationery sales. Further staff is being trained, and trainers are brought to the project scene. It will still take several years until we have well-trained and well-adjusted tribal staff in all of the income-generating departments. We estimate that under present conditions it will be possible to have the project self-managing and self-sufficient by the end of 1995.

5.4 Established Businesses of the Project

(1) A print shop and bookbinding department
(2) A stationery and book sales department
(3) Vegetable, flower and fruit plantations
(4) A sheep farm
(5) A rabbit farm
(6) A carpentry shop
(7) Beekeeping
(8) Social forestry plantations

(1) The Print Shop and Bookbinding Department. The objective of the print shop and bookbinding department is two-fold. (1) It is to meet the printing needs for adult literacy and education, and (2) the print shop must generate sufficient income from outside printing jobs in support of printing adult literacy and education materials. The print shop is working with two treadle presses at this time. Most of the orders are coming from government departments. An automatic letter press is urgently needed and will be installed as soon as funding becomes available. An offset unit with desktop publishing is planned for the near future as well.

The government has promised to have all school notebooks for tribal schools manufactured by the print shop's bookbinding department. This alone would employ up to 10 tribal men and women. A number of print shop staff now undergoing training are also graduates of the Adivasi Oriya - Telugu Literacy Program.

(2) The Stationery and Book Sales Department. The Stationery and Book Sales Department now operates two registered shops and about 20 village sales outlets. Three additional registered shops are planned for 1991. The main objective for this department is to supply stationery items and books throughout the tribal area for the literacy and adult education program as well as for the education of the tribal population generally. Up to 50 Adult Education Development Centers are planned for 1991-93, each with a stationery sales outlet. Secondly, this department is set up to make a profit in support of the adult literacy and education program. This department is integrating literacy with development in a very fundamental way.

(3) Vegetable, Flower and Fruit Plantations. The project has purchased about 25 acres of land and had it registered in the name of the tribal society. Vegetable crops are being grown and the produce sold in the society's own vegetable and fruit stall, as well as to government school hostels. In the fruit plantations, over 4,000 banana plants have been planted and 2,000 of these are already being harvested. Approximately 400 mango saplings have been planted, the first 50 of which will begin to bear fruit in 1991. Jackfruit, guava, leechie, pomegranates and papayas have also been planted. All these fields have been fenced in with social forestry trees such as silver oak and eucalyptus, and a variety of bushes. The objective of these plantations is again two-fold: (1) income-generating and, (2) serving as demonstration farms for other tribals. The chief supervisors of these plantations are all graduates of the literacy program.

(4) A Sheep Farm. A sheep farm with about 60 animals has been established to date. The local breed of sheep is very small, but in collaboration with the district government sheep farm we purchased a ram for cross-breeding. The sheep farm is already self-sufficient, but not profit-making at this time. Stock needs to be increased to 200 ewes to make the operation profitable. This is planned for as soon as funding becomes available. Good fodder grasses have been planted for feeding, and concentrate feed is being bought from the government veterinarian depot. Sheep will be sold mainly to government school hostels and individual tribals, thus contributing significantly to the nutritional needs of the tribal people. The profit will go into the project in support of literacy.

(5) A Rabbit Farm. The rabbit farm now holds about 120 animals. The stock needs to be increased to about 1,000 breeding animals in order to sell regularly. The planted fodder grasses are very good feed for the rabbits in addition to the concentrate feed. Vegetable leaves from the project's vegetable plantations supply ample free feed for

the rabbits. Rabbits will also be sold to government hostels and individual tribals, as well as to the general public at the vegetable and fruit stall.

A large rabbit barn will be needed in 1991. We plan a new experiment for financing this project. Shares will be sold to all Society members, and construction with be a local funding project. This will give the tribal members a much closer touch with the business aspect of the project, and at the same time earn some extra income.

(6) A Carpentry Shop. The carpentry shop is already making a profit. There is a real need for carpentry work in the tribal area, and this shop is the first of its kind. As soon as funding becomes available, a larger carpentry shop will be built and power tools bought. Several of our carpenters are graduates of the literacy program.

(7) Beekeeping. Beekeeping is a recent addition to the project's profit-making enterprises. It is appropriate for the fruit plantations and will be a good profit-making business in future. Here again, more funding is needed to purchase hives.

(8) Social Forestry Plantations. Social forestry has been added as a business, since most of the trees and bushes will bring an income. At the same time the social forestry plantations have their own intrinsic value for the environment. Apart from planting on society land, we have also planted trees on both sides of the 5 km road leading from Araku to project headquarters.

6. INVOLVEMENT OF THE PROJECT WITH GOVERNMENT DEVELOPMENT PROJECTS

The project does not exist in isolation. It is closely associated with government development projects and is being approached by government department officials to assist them in their development plans. The project is ready to serve in this way.

6.1 Demonstration Plots for Agricultural Development

The society has been asked by the Department of Agriculture to make land available for demonstration plots. Thus far sunflowers were cultivated by our field staff, and a monsoon crop of potatoes is planned.

6.2 Biogas Agency

The society was recently selected by the government to be the agent for their biogas program for tribal families. This project is financed entirely by the government. Biogas will replace firewood and thus save precious forest growth. The manure will still be valuable for agriculture after gas extraction.

7. ADULT EDUCATION DEVELOPMENT CENTERS

The really exciting part of literacy as the foundation for development in our project are the Adult Education Development Centers. These were first established on trial basis in 1988. They will be permanent centers for adult literacy, functional education and development activities. The goal is to have these centers serve in the area of literacy maintenance through distribution of the monthly educational newsletter and pamphlets on specific development issues, as well as through a small village library. The center also maintains a small stationery and book sales outlet, selling needed stationery items and books to new literates and school children alike. Furthermore, development in the areas of malaria eradication, first aid centre, agricultural development through establishing a model plantation, etc. will be set up in these centers throughout the tribal area. All of these centers and activities are being coordinated with government departments.

The leaders of these centers will be former organizers who have proven themselves in the project. They will be on the payroll of the project and have a variety of responsibilities:

(1) Librarian
(2) Stationery and book salesman
(3) Supervisor's assistant for Adult Literacy Centers for his area
(4) Monthly educational newsletter distributor and subscription agent
(5) Collection of written articles by new literates for publication
(6) Motivator for literacy centers and guru groups in surrounding villages
(7) Malaria eradication assistant
(8) First aid worker and health promoter
(9) Supervisor over the agricultural model plantation
(10) Supervisor of the Biogas units established in his area

(11) Assistant to government development activities in his area
(12) Coordinator of his centre activities with the society's activities for literacy and development

The plan for establishing model agricultural plantations will begin in 1991 with several pilot projects. The plan calls for a minimum a four acres of land which will be developed in an intensive manner. The purpose of these plantations is (1) to make them income-generating in support of (a) the Adult Education Development Center, (b) the Adult Literacy and Education Program generally, and (2) to act as demonstration plantations for surrounding tribal villages. A variety of activities are planned for these plantations:

(1) Social forestry plantations
(2) A banana plantation
(3) Mango, jackfruit, guava, and leechie plantations
(4) Vegetable and flower plantations
(5) Rabbit farming
(6) Sheep farming
(7) Fodder grasses
(8) Beekeeping
(9) Nursery for plants and tree saplings

The whole plantation will thus be a year-round green garden with growth activities all the time.

BENEFITS OF THE MODEL PLANTATIONS

(1) Employment opportunities

(2) Teaching/learning opportunities in agriculture, horticulture and animal husbandry for surrounding villages

(3) Educational opportunities through printed materials on agriculture, horticulture and animal husbandry

(4) Environment improvement through tree planting, terracing, soil improvement, both practical and demonstrative

(5) Nutritional improvement through sales of vegetables, fruit and meat

(6) Economical improvement through sales of produce, meat, fruit, honey, and social forestry products

(7) Seeds, plants and sapling sales from the nursery to surrounding villages, thus introducing better

varieties

(8) Lumber harvesting from the social forestry plantations

(9) Center for government departments' interaction with local population for effective development with hands-on participation by literate staff

(10) Responsibility for development of local population taken by tribal staff

8. CONCLUSION

In conclusion I like to state that literacy is proving to be the foundation for development in the Adivasi Oriya - Telugu Literacy Project In India. There is no doubt, given the opportunities and shown the way, the tribal people, or any other people for that matter, will be able to achieve total literacy and become economically independent. And towards this goal we are assisting the Government of India. Thank you.